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MONTHLY NOTES.

By the time that this our first number for the year is in the hands of our readers, the Universal Week of Prayer will be close at hand, and we would therefore call attention to the great importance of its being rightly observed, not only as to matters of outward form—as to which a letter from the secretaries of the Evangelical Alliance, to be found on another page, conveys some valuable hints—but especially as to that preparedness of heart in approaching God which is so essential if we are to obtain from Him the blessings we seek. For let it not be supposed that the object of these meetings is merely to convey to the world an outward expression of Christian union, however desirable that may be; nor yet merely to hear the stirring words of some gifted speaker, however profitable that may be. Nothing short of real, earnest, believing prayer—"praying in the Holy Ghost"—is that for which these meetings are appointed, and happy will it be if a week of prayer offered should prove a prelude to a year of prayer answered.

Some excellent suggestions as to the most effectual preparation of heart for prayer are conveyed in a paper our readers will find in another part of this number, entitled "Personal reformation a necessary accompaniment of Divine Revival." It consists of some striking lessons drawn from God's visitation of Israel with blessing in the days of Samuel, as described in 1 Sam. iv.—vii. The deep need of the Church of Christ throughout the world is such a revival as the Holy Spirit alone can impart. This only can successfully combat the deadness and coldness which prevail, and can roll back the floods of superstition and Ritualism on the one side, and of Rationalism and infidelity on the other, which are coming in with such force throughout our land. To check all these growing evils we need the opposing power spoken of in Is. lix. 19: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Amongst the many subjects for prayer that will occupy the thoughts of Christians during the coming Week, there is one which lies, or should lie, as

a burden upon the consciences of English Christians, at least of all who believe that national sins call down national judgments. On Thursday, prayer is to be offered that the opium traffic may be put down, and none who are acquainted with the foul details of that hideous blot upon the escutcheon of Britain's fair fame, but must earnestly desire its removal. There are, of course, immense difficulties in the way, but in bringing matters before God in prayer we approach One with whom difficulties are of no account, and it needs only a conscience alive to the sin of a traffic which ruins the bodies and souls of thousands to feel that no effort should be spared to free our nation from complicity with such guilt. As to the money difficulty, we may take a lesson of comfort from the words of the man of God to Amaziah (2 Chron. xxv. 9), to whom, when troubled as to the loss of the hundred talents already paid to the army of Israel, if in obedience to God's message, he should dispense with their services, the man of God answered, "The Lord is able to give thee much more than this."

Our readers will find on another page an interesting article on the Russian Stundists, which may, we hope, draw forth their prayers on behalf of this persecuted people, whose extinction is now being sought by the Russian Government. So urgent is the case of these and other persecuted disciples of Christ in Russia, not to speak of persecuted Jews, that it would be well if their case were specially borne before God in prayer on every day of the Week of Prayer, besides Tuesday and Saturday, when the persecutions in Russia are especially named. So bigoted seems the zeal of the Russian authorities, and so hopeless does any diplomatic interference appear to be, that prayer would seem the only channel through which Christians can hope to attain relief for their brethren: "Remember them in bonds as bound with them, and them that suffer adversity as being yourselves also in the body."

The Bishop of Chester (Dr. Jayne), having been invited by a Wesleyan Minister, near Stockport, to preside over a Conference of an undenominational character on Mission Work, declined in a courteous letter, in which he says: "I revere and almost envy the missionary devotion and enterprise of the various Nonconformist bodies, but I am deeply convinced that any solid step towards reunion is impossible on the basis of that euphemistically termed undenominationalism, which is, I observe, adopted in your programme. I regard this undenominationalism, which is at present the one State-paid religion in the country, as the great imposture of our day, the offspring of an unhallowed alliance between bad logic and worse theology, the youngest pretender to religious supremacy, the smooth-faced minion of a designing secularism. With the stupendous exception of the Roman Catholic claim there is, perhaps, no more formidable obstacle to the reunion of Christendom than this Frankenstein evoked by our ecclesiastico-political empiricism. Nor is it easy to see how missionary zeal can long survive the influence of a system which slowly perhaps, but surely, takes all the colour out of religious belief."

"But (proceeds the Bishop), the undenominational character of the Conference is not my only difficulty. The circular you were good enough to send me seems to assume what has been aptly termed the theory of 'polychurchism.' From this, too, I must respectfully but firmly stand aloof. I cannot believe that the problems which vex us are to be solved by substituting for the ancient idea of one Holy Catholic Church the novel conception of a practically unlimited

aggregation of perpetually sub-dividing religious organisations. This is, indeed, to propose an 'eirenicon' by the corruption of a word and an idea. In conclusion, let me again assure you of my genuine and enthusiastic respect for the missionary work in many of its aspects of your own and other Nonconformist denominations. I fervently hope that the time may be not far distant when we may be enabled to co-operate on the surer basis of the Catholic faith and constitution as held and exemplified by the primitive and undivided Church."

To this the Wesleyan minister to whom it was addressed—the Rev. J. C. Bowerbutts—returned the following sensible answer:—"My Lord, I must thank you for your very kind, frank, and interesting letter to hand this morning, as well as for the telegram duly received. With some of the views expressed in your letter I heartily agree, and I think that five minutes conversation would do much to clear away some of the misconceptions which possess your Lordship's mind as to the design and character of the proposed Conference. As an Indian missionary, nothing is to me more delightful than communion with Christians of every name, and I find that the Spirit of unity obtains in the midst of much diversity of form, character, and life. As the disciples of the Lord Jesus, we have much in common, and do well I think to emphasise the points on which we agree. To a man who has lived in a country where the people worship cows, monkeys, snakes, and other devils, things which separate Christians are as the small dust of the balance. Again thanking you for your very kind letter, and regretting your Lordship's inability to join in the Foreign Missionary Conference, I have the honour to remain," &c., &c.

The tone of this correspondence is creditable to both writers. We call attention to it as illustrating the importance of the principle for which the Evangelical Alliance contends—viz., that, whether the possibility of the High Church notion of corporate union under Episcopacy be ever realized—and we see little ground for thinking that it is to be expected,—there is yet no reason for postponing the present pressing Christian duty of inculcating brotherly love among all Christians, whether members of Episcopal or other Churches. The Bishop "fervently hopes that the time may be not distant when we may be enabled to co-operate;" but the missionary takes a far more practical view of the present duty of manifesting Christian union, having seen in heathendom that "the things which separate Christians are as the small dust of the balance" compared with the points on which they are agreed, and that, when in the face of the common foe Christians do co-operate, "the Spirit of unity obtains in the midst of much diversity of form, character, and life." Present Christian duties should surely not be postponed till an uncertain ecclesiastical dream be realized.

The Rev. Newman Hall in delivering the Merchant's Lecture said that, as the lectureship was specially connected with Protestant Nonconformity, he felt it suitable to refer to a report that had lately appeared in the *Times* that the Bishop of Gloucester and Bristol (Dr. Ellicott), had expressed his intention of using, at an approaching ordination, a cope, a mitre, and a pastoral staff, lately presented to him by some citizens of Bristol. He expressed hearty concurrence in the respect with which the Bishop was regarded by Nonconformists, but regretted that a theologian so distinguished, and that a Bishop regarded as a leader of the Evangelicals, should so act. . . . "Multitudes regarded such ornaments as

symbols of a system in resisting which, in accordance with the principles of the British Reformation and the Thirty-nine Articles, true Churchmen and Dissenters should be as one."

Many will regret with the Rev. Newman Hall that Dr. Ellicott should countenance the puerilities of Ritualism, and especially those that the late Charles Kingsley used to call its "stage effects." The mitre, disused since the Reformation, is a comparative novelty as worn by English Bishops, and one which might seem more in keeping with the extravagant pretensions of Dr. King, Bishop of Lincoln; but one would have hoped better things of the Bishop of Gloucester and Bristol. His Biblical scholarship, his Chairmanship of the Revision Committee, and his interesting commentaries, all pointed to a mind superior to such foibles; but, alas, Ritualism is in the air, and to resist it faithfully seems a task beyond the power or the will of most of the Bishops. It is sad to see our English Bishops, not content with the sober and dignified dress which has been in use since the Reformation, seeking to imitate the meretricious adornments of the apostate Church of Rome.

It is refreshing to turn from these outward signs of the Romeward tendency of the day to such an outspoken condemnation of these Romish proclivities as we find in Archdeacon Farrar's lately published "Social and Present-day Questions" —"At this very day there are many whom I do not wrong in saying—for they make it their open boast—there are many who are trying to undo as far as they dare the work of the Reformation. But the Reformation was nothing but the sweeping away of accumulated falsities and mountainous corruptions. And if—may God avert the omen!—the Church of England should grow gradually false to the principle that she is a Reformed Church, one thing then I see with the absolute certainty of prophecy, that there will be from her a vast secession,—"Every knee that hath not bowed to Baal, and every mouth that has not kissed him" . . . if the Church of England should indeed dwindle and degenerate into a feeble imitation of the Church of Rome, with a pale reflexion of her doctrines, and a poor copy of her practices, then sooner or later, if truth be truth, she will collapse into irremediable ruin, and upon those ruins shall be built once more a truer and purer fold."

The *Church Review*, in one of its leading articles, lately asserted that "Catholics have infinitely more right to the beautiful title 'Evangelical' than those who so arrogantly claim it. For wherever the doctrines of the Gospel—*i.e.*, the doctrines of Christ's Holy Catholic Church—are taught, the people who teach them and the disciples who receive them are Evangelical in the one and only sense of that much-abused term." It is well to see this recognition of the beauty and value of the term "Evangelical" which our Alliance, we trust, not arrogantly claims; but as to the claim which is here made on behalf of "Catholics" to be called "Evangelical," it may suffice to say that the word "Evangel" is simply an English spelling of the Greek word for "Gospel," and whoever holds Gospel truth as set forth in Scripture—especially, we would say, as explained in the Epistles to the Romans and to the Galatians, those leading expositions of Gospel truth—such an one has a rightful claim to be considered Evangelical, but can "Catholics"—whether Roman or Anglican—prefer such a claim?

The death of Dr. Harvey Goodwin, Bishop of Carlisle, has called forth from the Press sympathetic notices of his learning as a man of science, as well as of his zeal and administrative powers as a Bishop. One of the most interesting quotations from his works brought forward in these notices is from an article in the *Nineteenth Century* last year, in which he expresses thus his view of the defect in the doctrine of evolution as advocated by Darwin: "While the causes assigned by Mr. Darwin and Mr. Wallace for the progressive character of nature are to be accepted as having much to do with that progress, there are deeper causes at work, without which natural selection and the struggle for existence would be found ineffectual in producing those results which there has been a tendency, in the excitement of a new discovery, to attribute to them too exclusively."

*** We regret that pressure upon our space this month—in regard to the Universal Week of Prayer—necessitates our holding over till our next issue the valuable address of Canon Fausset, given at the recent Conference at Bath. The report of the Bath Conference, which appeared in our last issue, and including Canon Fausset's address, has been published in pamphlet form by the Evangelical Alliance.

PREPARATION FOR THE WEEK OF UNIVERSAL PRAYER.

Personal Reformation a necessary accompaniment of Divine Revival.

This truth is presented in a very striking way in the narrative of the great restoration of the nation of Israel in the days of Samuel the Prophet (1 Sam. vii.), the effect of which continued until the latter part of the reign of King Solomon. For both guidance and encouragement, let me briefly go through the account.

The people had been in great trouble, and, in their case, trouble was always a mark of God's displeasure for their sins. In their distress, they at first sought safety through the presence in their midst of *the Ark* of God (Ch. iv.), instead of examining and reforming themselves, and seeking God Himself. Weary years rolled on, even twenty; but now a better state of things was dawning—"they lamented *after the Lord*."

But deliverance was not granted upon that. God has His own times and ways, and seeks our moral and spiritual good. For, incredible as it might seem to us if we are not accustomed like the Apostle Paul (Romans vii.) to self-introspection, though they lamented after the Lord, they at the same time retained strange gods, and did not serve the Lord only. It was, thus far, an *impractical* repentance. Do you know anything of this condition, Reader?

At length they were stirred up by the faithful prophet, who sympathised with their sorrows, but had also detected the divided heart; and they complied with his earnest admonitions to put away their imaginary and false confidences, to prepare their heart unto the Lord, and to serve Him only. And he promised deliverance: but it did not come yet.

Next, by a visible symbolic action they expressed that they had come to the end of their own power. They drew water, and poured it out before the Lord. They themselves were like that, as water spilt upon the ground, which (2 Sam. xiv. 14) cannot be gathered up again. If saved, God must accomplish their salvation—a prostrating truth.

Repentance is good, needful—more so than we think. (Rev. ii. and iii.) Confession is called for. Practical repentance should follow. But all these things relate to the condition of our own spirit and life, and are not meritorious. That foundation was not foreshadowed yet, and indeed there was still another preliminary step. "Samuel judged Israel there." I suppose he aided the people to try their spirit and ways by the measures and weights and rules of the revealed Word of God.

How valuable to have the faithful

ministry of a true leader of men! a searching ministry, and to submit to it, and to give it place in ourselves, individually! How important is it that we should look within ourselves. I do not mean for peace, and for a ground of forgiveness; for then we should be searching for what does not exist in us. For that, we can only look, and be ever looking, to the risen Saviour at God's right hand, who once was crucified for us. But it is most important that we should examine our hearts and consider our ways; and ask that the Holy Spirit will fulfil all His offices in us, including "conviction." "Search me, O God, and know my *heart*; try me, and know my *thoughts*, and see if there be *any* way of grief in *me*; and lead me in the way everlasting."

But deliverance did not come. What! not after all the twenty years of anguish, and the lamentations after the Lord, and the amendments, and the prayers, and the confessions, and the judging. No, the right condition of spirit, heart and conscience had come, but on this occasion the truth of salvation by grace was to be fully shown. Not only, as often before, were the people to experience mercy, but this time they were to see the *real ground of it*, in a figure. On what basis can a righteous God save sinners? It was the old, old story, ever fresh—Samuel took a lamb, and offered *that*.

How could the Creator of the lamb allow His own creature to be killed and burnt — even such a creature too, the tenderest, a sucking lamb. And yet He could, and did, for a shadow, a mere shadow, of the great sacrifice of God's own Son, the one meritorious ground of salvation and eternal bliss, through Himself, His life, and His death; so that God remains just and is yet also the justifier of him that hath faith in Jesus.

Yet notice also that Samuel cried to the Lord for Israel, and was offering when the deliverance came. Yes, Jesus the Offering and Jesus as the Intercessor is ever needed. He appears in the presence of God for us. Wherefore He is able to save, right through from the beginning to the end, them that draw near to God through Him. And then at length the Lord thundered with a great thunder upon their enemies, deliverance had arrived, victory was given, God saved; and His name was glorified. "Hitherto hath the Lord helped us."

May this exhortation be a word in season for the season, to aid us individually as we close another year of our undulating way in this world, and enter upon a fresh one not knowing what a day may bring forth! May it also aid us in coming together at the opening meeting of the Week of Prayer, when the subject will be "Confession, Humiliation, and Praise."

JAMES VAN SOMMER.

Cuffnells, Wimbledon, Dec. 1891.

THE WEEK OF PRAYER.—Preparation for a season of prayer; is it needed? Are we not always ready? We may be after a fashion, but the Week of Prayer is a time of special prayer. There are special confessions of sin, special prayers for forgiveness, special praise for mercies, special intercessions for the spread of the Gospel and the coming of the Kingdom of Christ. To be prepared for this, there must be review—an outlook over the past, a recalling of what has slipped down out of sight, a bringing it up into clear and distinct prominence. There must also be *thought* exercised upon the condition of the world. An effort made to become acquainted with its actual condition and its needs. Oh, what multitudes! What miseries! What errors and spiritual chains! What darkness broods upon it! How engrossed it is with self-seeking and self-gratification! We should allow an intelligent love to insert itself, under its great and terrible burden and bear it to the throne of God. There should be an arrangement made to give *the time* to pray. We too hurriedly, and formally, and so ineffectively pray. Our Lord went apart into a solitary place to pray. This is the manner in which to prepare for the public service in the great congregation. We should first get the power of the Holy Spirit, and then go to the public assembly. A private season of prayer in the closet should precede prayer in the congregation —a season that is devoted not to self alone, but to others also. When we are at the mercy seat, we are at the place of power, and we should make the best of our opportunity. What encouragement we have: "Ask and *ye shall receive*." This is the right way to enter on a New Year: in the spirit of prayer. With a heart in tune with the purposes of God. With a mind full of the consciousness of entire dependence on Him. Without Him we can do nothing.

THE BIBLE AND MODERN CRITICISM.

Our readers will remember that, at the late Conference in Bath, this subject occupied a prominent place in the programme, and the able address of Archdeacon Taylor on the "Infallible Word" was reported in these columns. We therefore, gladly give insertion to the following declaration which was published in the *Times* of Dec. 18.

"The following declaration on the truth of Holy Scripture has been forwarded to us for publication:—

"1. It must be evident to thoughtful persons that there are now current certain impressions that Holy Scripture has been discovered not to be worthy of unquestioning belief; and the faith of many Christian people is thereby unsettled.

"2. These impressions are manifestly a dishonour to God, as discrediting His faithfulness and truth; and are full of peril to the eternal life of those affected by them, seeing that they undermine all faith in the mystery of Christ, and, indeed, in the supernatural itself.

"3. And, although such impressions might appear to originate in various learned speculations in theological and physical science, yet they are in great measure derived immediately from the popular literature of the day, and therefore no sustained argument can reach the cases of those affected by them; even if it were true (which it is not) that the tribunal of human reason, to which such argument must be submitted, had jurisdiction and competency to deliver judgment on the authority of the Holy Bible.

"4. It is, moreover, evident that the effects of these speculations survive and accumulate to the general lowering of the popular estimation of the Holy Bible, though individual speculations may have but a transitory influence, or even be utterly refuted on their own ground.

"5. The synods of the Church have not yet spoken with authority to guide us in matters of such grave importance; but it cannot be right in the sight of God that where His honour is so directly assailed, and the salvation of His people so seriously hindered, the whole matter should be allowed to drift, and that only isolated voices should be raised here and there in the Church in defence of the truth of God's Word.

"6. Under these circumstances we, the undersigned, [illegible] and [illegible] of the Lord, who have received the Holy Ghost to the faithful discussion of the Word of God, being newly discovered of these things, and deeply feeling the burden and shame of sitting still, can no longer forbear—

"(1) To deliver our joint testimony herein before God; and

"(2) To attempt, by that truly united action in our power, to settle the minds of those to whom our testimony may come to be of value in a grounded and unshakable reliance on the absolute truth of the Holy Scriptures.

"7. We therefore solemnly profess and declare our unfeigned belief in all the canonical Scriptures of the Old and New Testaments, as handed down to us by the undivided Church in the original languages. We believe that they are inspired by the Holy Ghost; that they are what they profess to be; that they mean what they say; and that they declare incontrovertibly the actual historical truth in all records, both of past events and of the delivery of predictions to be thereafter fulfilled.

"8. We believe these Scriptures because they have the authority of divine revelation; and wholly independently of our own or of any human approval of the probability or possibility of their subject matter; and wholly independently of our own or of any human and finite comprehension thereof.

"9. And we believe that any judgment, either for or against them, formed on the ground of such approval or comprehension, or of the want thereof, is inapplicable to matter of divine revelation.

"10. And we believe the Holy Scriptures to have this Divine authority, on the testimony of the universal Church, the spouse and body of Christ, the witness and keeper of Holy Writ. So that no opinion of the fact or form of Divine revelation, grounded on literary criticism of the Scriptures themselves, can be admitted to interfere with the traditionary testimony of the Church, when that has been once ascertained and verified by appeal to antiquity.

"11. It is far from our purpose to undervalue or deprecate the employment of the highest powers of the human in-

* This has been published in tract form for enclosure in letters.

tellect, when sanctified through prayer, in diligent and reverent searching the Scriptures, and in such studies as help to the knowledge of the same, provided that the object be the meaning of the living oracles and not their genuineness or their authenticity. And, while we believe that the seal of the spirit of truth is set to all the canonical Scriptures as the truth of the living God, we especially repudiate and abhor all suggestions of fallibility in the person of our Blessed Lord Jesus Christ, in respect of His own use of the Scriptures of the Old Testament.

"12. We earnestly pray that the clergy and laity of the Church of England may never acquiesce in rejecting any portions of the One Volume of God's Revelation as hard sayings, causing stumbling; but, on the contrary, may hold fast their confidence in the faithfulness of God. Who will not suffer us to be deceived in humbly believing that to which he hath set His seal; and may wait patiently, knowing only in part, for the time when we shall know even as we are known, and shall be filled unto all the fulness of God.

"Edward Meyrick Goulburn, D.D., D.C.L., some time Dean of Norwich.
George Anthony Denison, Archdeacon of Taunton.
Berdmore Compton, formerly Vicar of All Saints', Margaret Street.
M. F. Sadler, Prebendary of Wells.
T. T. Carter, Hon. Canon of Christ Church.
J. L. Reading, Bishop-Suffragan.
Hinde Howell, Rector of Drayton, Rural Dean, Hon. Canon of Norwich and Proctor in Convocation.
Robert Gregory, Dean of St. Paul's.
Canon William Cooke.
R. W. Randall, Vicar of All Saints', Clifton, Hon. Canon of Bristol.
T. L. Claughton, late Bishop of St. Albans.
R. Payne-Smith, Dean of Canterbury.
F. H. Leighton, Suffragan of Peterborough.
William Ralph Cousins, Canon of St. Albans.
H. W. Webb-Peploe, Vicar of St. Paul's, Onslow Square, London.
Reginald Lane, Archdeacon of Stoke-upon-Trent.
William Butler, Dean of Lincoln.
H. Donald W. Spence, Dean of Gloucester.
Thomas R. Birch, D.D., Prolocutor of the Northern Convocation, Chancellor of the Dioceses of Chester and Liverpool, Rector of Wabbingham.
Benjamin J. Clarke, Archdeacon of Liverpool.
B. M. Cowie, Dean of Exeter.
Arthur Douglas Wagner, Vicar of St. Paul's, Brighton.
Henry R. Neville, Archdeacon of Norfolk, Canon of Norwich.
Frederick Meyrick, Non-residentiary Canon of Lincoln.
J. W. Marshall, Vicar of St. John, Blackheath.
Richard T. West, Vicar of Mary Magdalene, Paddington.
W. H. Hutchings, Rector of Kirby Misperton, and Rural Dean of Malton.
George Prevost, Rector of Stinchcombe, late Archdeacon of Gloucester.
Edward Miller, late Rector of Bucknill.
Joseph H. Stephenson, Prebendary and Treasurer of Wells.
Richard C. Kirkpatrick, Vicar of St. Augustine, Kilburn.
W. Clavell Ingram, Hon. Canon of Peterborough.
Charles Stephen Grubber, Vicar of Hambridge.
F. B. Portman, late Rector of Staple Fitzpaine.
W. H. Askwith, B.D., Vicar of St. Mary's, Taunton.
Edmund Field, Fellow and Senior Chaplain of St. Nicholas College.
E. Hardley Wilmot, Prebendary of Wells.
W. F. Hobson.
December 16."

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, Dec. 17, 1891.

"Life! life! eternal life!" cried Christian, putting his fingers into his ears, while he fled from all who would stop him; mock, threaten, call after him who might, on he sped to the Cross and the Crown! How often during the past year has this scene arisen before us while witnessing the intellectual trammels, the endless discussions, the theoretic obstacles cast before the willing feet of those who have longed to run the race set before them. The latest bone of contention thrown into the Church seems to be "the principle of authority: where is it vested?"—the inspiration of Scripture or the inspiration of conscience? and endless labyrinths of argument thereupon—old scepticism with a new name. There is nothing new under the sun; but new generations are lured by new wordings to old errors, and down they go headlong

into the fowler's snare. The person who wrote the following speaks truly: "A man brought up a Catholic can never be satisfied with a change to mere head religion—a theoretic salvation by an intellectual belief in a text of Scripture instead of surrendering to the Living Man Christ Jesus, and following Him in the way of the Cross." All these discussions and fencings about theoretical points delay those who would have flown to the rescue of souls; and, on the other hand, arrest souls who would have been led to the Living God straight through a Living Saviour. There is not the slightest doubt that Protestantism as such is at a discount in France—it is not producing what it promised. The world beckons; insidious Rationalism beckons; art, philosophy, beckon, with promise of alluring the people heavenward,—and legion are those who are caught in the snare. Wise are they who, leaving the past for what it was worth, strike for Christ's own freedom from world, flesh, and devil, and go right up to Christ's "Follow thou Me!" and obey it.

Socialism in a Christian point of view is also the order of the day. Rather late in the day to study what should have been studied forty years ago; but all honour to those who at last see the need of understanding the groans of those who are ready to perish, and the despair of the prisoners of hope.

There has been an honourable lance-breaking between two clever writers—one in the *Revue des deux Mondes* and the other in the *Correspondant*—on the present and future state of Roman Catholicism in France. M. Taine, in the first periodical, concludes that as a social power Roman Catholicism is declining, and he proves it by the enormous disproportion between nominal Roman Catholics and practising ones. By a gradual sliding backward the rural masses, following the city masses, are sinking into heathenism. Abbé de Broglie, in the *Correspondant*, is as near as possible at one with M. Taine in this appreciation, although he sees in the upper classes more men attending religious rites, more women turning sceptics than in later times, and the arousing of alarmed attention of the higher clergy to the direful loss that would accrue to Roman Catholicism were the defection of the country populations not stopped; for it is from the peasantry that the clergy are principally recruited.

The case of the Archbishop of Aix, who for an unwarrantably worded letter to the Minister of Worship, has been legally condemned to a fine of 3,000 francs, has excited the zeal of the "fervent," who have sent in gifts far exceeding the amount, and has surrounded him and the clergy with a sort of halo. The generality of people esteem the fine fully merited.

The Protestant Faculty of Montauban is encouraged by an increase of students this session.

The *Signal* has ceased appearing.

M. Sagnol has resigned his bright and acceptable work in the McAll Mission to labour among the Baptists, whose spheres of activity are still on the increase.

The Evangelical Society, Central Society, the Sainte Foy Reformatory, the Laforce beautiful congeries of benevolent works have progressed during the past year. The African Missions also show progress; natives of Basutoland have at length been ordained pastors, and thus native activity is encouraged and increased. The Blue Cross Temperance effort is also progressing, and in certain places the pledge to total or temporary abstinence from fermented beverages promises to become a bond of union between pastors and workers of different denominations in the same town.

The good that may be done, without coming into publicity, may give a bright ray of hope. Take the following, given by the *Evangeliste* as an extract from a private letter: "We passed three holiday weeks in a Roman Catholic village of a thousand inhabitants. From the first day our family worship attracted the children of the neighbourhood; soon after, their parents came, and reported of it in such terms that we were obliged to hold it in the barn. Every evening from sixty to eighty persons, some from a neighbouring hamlet, attended, although it was harvest-time. On Sundays we had 200 hearers, overflowing into the yard. Two hundred New Testaments and 100 Bibles, and 1,000 tracts found eager acceptance. A similar effect was produced in another village, in which three Protestants were thus discovered. A dancing-room is offered for holding meetings, and the late Mayor offers me hospitality at my next visit." The priest attempted to get hold of the New Testaments, but did not succeed; a woman hid her's in a kneading trough, and others elsewhere, to avoid "unpleasantness."

There is a feeling more and more expressed respecting Sunday-schools that has led to much discussion—not merely as to the modes of conducting them—but as to their desirability! "Their fruit is doubtful." "Children taught with the usual Sunday-school attractions find no pleasure in public worship for lack of attending its services with their parents, and so, having their early associations tenderly formed in the sacred edifice, are lost to the Church." The same objections are discussed in Switzerland and in France. If Sunday scholars do not become a "holy seed" for the Churches, is it not rather that their little heads are stored with doctrines, while the great object of their immediate salvation is too generally lost sight of, the teacher indulging the hope that the seed of correct doctrine will in *after life* bring forth good fruit? That this hope is for the most part delusive, is shown by the *increasing* ungodliness and worldliness of the new generation. The great point then with teachers is to bring their scholars to the obedience of faith—to come individually to the personal Saviour, who still calls the "little ones" to save and bless them on the spot.

The Kaiser has given 16,000 marks to the Lutherans for the building of an Evangelical Church in Paris.

The *Mission Intérieure* has opened in Marseilles a permanent mission to the bereaved, at the gate of the cemetery, like those founded in Paris by the late Pastor Armand-Delille, and which have been greatly blessed to individuals.

GERMANY.

[From our own Correspondent.]

Berlin, Dec. 15, 1891.

The German delegates and visitors to the Alliance Conference at Florence brought home the desire to see the organisation of the Alliance strengthened in Germany. The committee has therefore issued a public appeal, which is now being circulated in the religious and political press. The Alliance has yet to contend with many difficulties in our country. Pastors are used to consider the whole geographical parish as their exclusive domain; they object to all interference. A very general reproach is made to dissenters that they do not address themselves by preference to the dead masses, but that they find it more convenient to gain such people as have already religious interests. These difficulties were not passed in silence in the committee of the German Branch, but thoroughly discussed in a spirit of brotherly love. The recent publication states that every denomination must keep the right of extension, but that the spirit of the Alliance prohibits proselytism amongst the believing members of other evangelical churches. Let us hope that this declaration, signed by the whole committee, which contains a number of State Church pastors and representatives of all other denominations working here, will not remain without fruit.

The last Sunday of the ecclesiastical year, celebrated here as a day of commemoration of the dead, was favoured by better weather than last year. It has been calculated that about 400,000 people visited the Berlin churchyards on that day to put flowers on the graves of their relatives. Christian friends were again busy to spread the Word of God, for which people are generally more accessible on such a day. The City Mission had printed about 130,000 sermons, and the German Evangelical Book & Tract Society had put an equal number of tracts at the disposal of the distributing friends. These publications hardly sufficed; they were generally well received. This occasion must all the more be seized as in general we find the population more opposed to Christian preaching now. Several of the evangelisation meetings mentioned in my last letter, which began on Nov. 16, were disturbed. People came in with burning cigars and bottles of brandy, and made noise. The meetings are continued, however, nevertheless. A number of Christians here will probably now send an urgent invitation to Mr. Moody to pay us a visit here on his way to or from Norway.

It has been definitively decided that the Johanneum, the institution for training evangelists, is to remain at Bonn. A very favourable offer to sell the present building to a society for religious purposes has been accepted, and the remaining plot is sufficient to build a new house on it for twenty-four young men. At present there is hardly room for twelve. A number of young men have already received their training there, who are now in practical work in different parts of Germany.

The former president of the Berlin Consistory, Mr. Hegel, died after a short illness of twenty-four hours in the midst of the work of the General Synod. He was always faithful in his confession to Christ.

The last few weeks have been almost exclusively dedicated to Synods. The Synod for the province of Schleswig-Holstein met at Rendsburg, the one for the former Duchy of Nassau at Wiesbaden, and the Synod of the Reformed Church of Hanover at Aurich. They all assented to the change of the day of repentance. But the chief interest was concentrated in the General Synod, which separated on December 4, after a session of nearly four weeks. Finally an offer of financial assistance from the State was accepted, and the abolition of fees for baptisms and marriages voted. The same was done at Rendsburg. The whole session of the General Synod can be considered as very satisfactory. The attitude of the Church Government, represented by President Barkhausen, was very friendly, and this was responded to by confidence on the part of the Synod. The Emperor invited a number of representative members to Potsdam, a distinction which had not formerly been granted to the Synod. The three parties worked in hearty co-operation, and in this way it was possible not only to give a good example of unity to the whole country, but also to achieve practical results. Some laws were voted, and a number of private propositions from members were carried. The Synod expressed its hearty sympathy with the energetic way in which the Emperor resolved to check immorality, but at the same time the decided hope that no measures against the social evil might be taken which look like a licence and would be a stumbling-block to many consciences. The wishes for greater independence of the Church were reduced to a very small minimum, but one which can perhaps be realised, and would therefore be a decided step in advance, while larger claims would simply have met with the decided opposition of the Government. A resolution about the appointment of professors of divinity was given up, as Count Zedlitz had declared that he would in future communicate with the Upper Consistory on each appointment before he spoke to the man himself. Much work was done in those short weeks. Many warm and eloquent appeals were heard for foreign missions, for the religious instruction of the young, and other important things. The testimony of the General Synod cannot fail to leave a deep impression throughout our whole Church; and we trust that this will not be disturbed by an unpleasant episode, which took place the last day. The Lutherans and the friends of the Positive Union proposed Mr. von Kleist-Retzow as president, and Mr. Stöcker a member of the Council of the Synod; the Party of the Middle opposed this, as these two men were too much men of a party. The two groups which had the majority nevertheless stuck to their propositions. The venerable Mr. von Kleist-Retzow, a strong Lutheran in Church and a strong Conservative in political questions, the staunch advocate of the independence of the Church, was elected, but Mr. Stöcker was not. The defeat of the latter was only possible by the fact that a number of men of his own party left him. This evidently took place, as they were afraid his election might be unpleasant to the Emperor. In consequence Mr. Stöcker and fourteen other gentlemen left the party of the Positive Union—but we hope that this will not have further consequences. For Mr. Stöcker it is also, perhaps, the best to remain entirely free.

An occasional correspondent writing from Blankenburg says:—

It is much to be regretted that Alliance principles are as yet little understood in Germany. It is all the more satisfactory that there is an increasing approximation in true Alliance spirit between the various dissenting bodies. This was particularly apparent at the meeting of the Sunday-school Union, which took place at Berlin on October 6 and 7: a Union comprising all denominations outside the National Church—Baptists, Episcopal Methodists, Wesleyans, Free Churchmen, and others—120 delegates met in a truly brotherly spirit. The Conferences, too, for the deepening of spiritual life, which take place annually at the Alliance House, Blankenburg, in Thüringia, are greatly blessed in strengthening and spreading true Alliance principles. The sixth of these meetings, which took place on September 1 to 4, showed a happy mixture of all Protestant denominations in Germany, from the Lutheran Pastor to the staff captain of the Salvation Army. The *Evangelisches Allian Blatte*, a bi-monthly

journal, is issued from Blankenburg, and contains records of Christian life and evangelistic effort among all Protestant denominations in Germany.

These are the days of religious liberty so-called; but in the kingdom of Tuscany a Methodist preacher has been fined £1 10s. for praying with a sick Lutheran; another is threatened with having to pay a far heavier sum should he insist on offering prayer at the grave of one of the members of his church.

[We are glad to know that the Berlin Committee of the Alliance has warmly taken up these matters.—Ed.]

ITALY.

We extract the following account of the Waldensian Synod, given by the Rev. William Boyd, LL.D., Glasgow, in *A Voice from Italy*:—

"The Synod began, as Synods usually do, with a sermon, which was preached by Professor Bosio, of Florence, in the 'Temple,' a handsome church in the western outskirt of the town. The learned professor is comparatively young, but he has already made his mark, and is looked upon as an advanced scholar. His sermon, on 1 Tim. iv. 16, made a deep impression. The sermon was followed by the ordination of two theological candidates—each, by a strange coincidence, bearing the name Philippe Grill—of whom the one has devoted himself to mission work in Abyssinia, and the other to the pastorate of a church in a French-speaking district of Canada. After the service, the Synod was constituted, and the 'bureau' elected, of which the chosen president was Professor Geymonat of Florence, who acts as a kind of permanent moderator. So satisfactorily does he perform his duties that he is re-elected year by year. The hall in which the Synod holds its ordinary meetings was built for the purpose two years ago, and is part of the 'Casa Valdese,' a handsome building erected to commemorate the 'Glorieuse Rentrée des Vaudois' in 1689. A better planned Synod House could not be conceived. You enter a spacious hall, on the right of which is the library,—two large rooms which serve as a kind of 'lounge' for the members. Opposite, on the left, is the Synod House proper, in plan like the British House of Commons, with a daïs at the extreme end for the moderator and officials. There are extensive galleries for strangers, and the floor is reserved for members who occupy the benches which line each side, and the cross-benches opposite the chair. There are about 120 members of Synod, representing all the parishes in the Valleys, and all the mission stations in other parts of Italy, as well as the Colonia Valdese in South America. The appearance of the Synod when I entered it impressed me. The men who compose it are worthy successors of sires who counted not their lives dear when the interests of Christ's Kingdom were at stake. They are also men of culture, for the Waldensians aim at a highly-educated ministry. In this respect they contrast favourably with the Italian clergy, who, if you except the higher orders, are very illiterate, learning being at a discount among the ordinary parish priesthood. The Evangelist pastors are in every respect equal to the beneficed brethren in the parishes of the Valleys, and by their gentlemanly manners and refinement, as well as by their zeal and consistent lives, commend the gospel they proclaim."

The Rev. J. R. McDougall, writes as follows:—

"The General Assembly of the Evangelical Church of Italy, formerly the Free Italian Church, was held in Florence. The opening sermon, by President Borgia (of Milan), from 1 Cor. i. 27, as to God's strange choice in apostolic times, and all down the ages, of humble agents to do His work, by filling them with the Holy Ghost, was very searching and impressive. It was followed up by various diets for confession, re-consecration, and prayer for a fresh baptism of power. The brethren share the feeling so general in the home-lands, that we are on the eve of great spiritual events, and are taking their right place and looking up with expectancy for mighty blessings from God upon the throne.

The fifty-seven churches, large and small, were represented, for economy's sake, by thirty-six deputies only. Signor Borgia was again named president, and all the arrangements showed the rare administrative ability of the Rev. Cav. Fera, the secretary of the committee. The proceedings on this account were marked

by a thoroughness and practical character, in advance of former years. The recent recognition of the Church by the Italian Government, and the telegram to the King, full of the spirit of loyalty and patriotism, and his Majesty's gracious reply, raised the speaking to a higher level. The little missionary band of other days is gradually consolidating into a wisely-regulated Church, in all departments of Christian labour.

At the evening meetings, which were very crowded, three of the ablest evangelists discoursed on leading topics of the day—Beltrami (of Palermo) on "Christianity and Morals"; Silva (of Bologna) on "Italy and the Gospel," and Spigno (of Genoa) on "The freedom with which the truth makes free." A good deal of formal business had to be transacted of course, but ample time was given for profitable discussions on "The Evangelisation of Italy," "Sabbath Schools," "Reports of the Churches, and the Work of the Committee during the year."

Financial affairs were well in the front. The Treasurer of the Aged and Infirm, and Widows' and Orphans' Fund, hereafter to be called the McDougall Fund, had a large increase to report, and the churches showed a rising liberality; but the General Treasurer had to speak of a falling off in the deputations, and to pledge every one to do his very best, so as to avoid a deficit in December in the very first year of the Churches' independent action, and of the Government recognition.

The consecration service, by Pastor Conti (of Rome), of six evangelists, Messrs. Manin, Borsi, Beltrami, Lenzi, Silva, and Spigno, was deeply interesting but the crowning joy of the Assembly was the reception of delegates from mission churches in Italy, and from the British and Scottish Bible Societies, the Waldensian College, the French and German pastors of Florence, and the Italian Religious Tract Society.

In four different locale in Naples meetings have been held under the auspices of the Evangelical Alliance to confer on the Sabbath question, and in which members of the different evangelical churches have taken part. The happiest results are expected from these deliberations. The subject is of vital interest, and touches the nations generally. There is every reason to believe that the subject will be thoroughly followed up with tact and without ostentation, and that every appearance of making it subservient to any end than the true one will be strictly avoided. All Evangelicals are, without exception, interested in the cause, and must not only make it a personal duty to observe the Lord's-day, but also use all their influence to induce others to sanctify and set it apart, working to that end zealously and lovingly.

The present policy of enlightened Italy contrasts very favourably with that of Russia, with regard to their relations with the Jews. Whilst Russia oppresses, Italy honours. No one is more in favour with the Royal house of Savoy than the present Minister of the Treasury, Signor Luzzati, who is an Israelite. Holding as he does the most important bureau, after that of the Foreign Office—which latter is in the hands of the Premier—he has an arduous course before him. His appointment gave almost universal satisfaction. When recently King Humbert went on board one of our English warships lying off the Italian coast, Sig. Luzzati and the Minister of Marine were the only Ministers of State who accompanied him. Queen Margherita, on her part, is an enthusiastic student of Hebrew, and by her sympathy adds prestige to the honour which is so graciously bestowed by her royal husband and her nation on members of God's ancient people. Nor is Sig. Luzzati the only favoured one, for the Royal House is served in responsible offices by many Jews. Would that they one and all recognised their elder brother, the Nazarene, as their Messiah and their Saviour!

RELIGIOUS PERSECUTION IN RUSSIA.

(Communicated by a Member of the Council of the Evangelical Alliance.)

The following extracts from Mr. Wallace's well known book upon Russia, giving an account of one of the "non-orthodox" churches situate upon the Volga amidst the Zhiguli Hills, and which is now suffering from the persecutions of the Russian Holy Synod, with M. Pobiedonoseff at its head, will, we think, be read by members of the Alliance with interest. Not improbably many will be of opinion that the doctrine

and morals and even the church organization of these people in its limited development are more in accordance with those of a church founded on the Apostles and prophets than one on Icon worship and an ecclesiastical organisation which persecutes in the name of "orthodoxy" a purity of Christian faith. Her own hierarchy and priesthood have long been strangers to, and in the name of "nationality," drives from Russia the most sober, industrious, regular tax-paying and intelligently loyal of its population. Mr. Wallace's chapters (xix. and xx.) intituled "Among the Heretics" and "Dissenters," are full of interest, and his book is fully worth an attentive reading by all interested in Russia and its Christian population. The publishers are Cassell & Co. We regret the space at our disposal prevents our doing more than give a few disjointed extracts.

Mr. Wallace writes: "Whilst engaged in this occupation I heard a great deal about a peculiar religious sect called the Molokáni, and I felt interested in them because their religious belief, whatever it was, seemed to have a beneficial interest on their material welfare. Of the same race, and placed in the same conditions as the orthodox peasantry around them, they were undoubtedly better housed, better clad, more punctual in the payment of their taxes, and, in a word, more prosperous. All my informants agreed in describing them as quiet, decent, sober people, but regarding their religious doctrines the evidence was vague and contradictory. . . . Desirous of obtaining clear notions on the subject I determined to investigate the matter for myself. . . . When returning some weeks later from a visit to the Kirghis of the Inner Horde, I arrived one evening at this centre (*i.e.* the village of Alexandrof-Hal) and was hospitably received by one of the brotherhood. In conversing casually with my host on religious subjects I expressed to him a desire to find someone well read in Holy Writ and well-grounded in the faith, and he promised to do what he could for me in this respect." Mr. Wallace here gives a humorous description of how twelve peasants were shortly after ushered into his rooms, and his method of provoking a religious discussion. He proceeds, after mentioning that their leader placed before him a folio Bible in the Slavonic tongue in order that he might read passages in support of his arguments, "If the logic of the peasants was not always unimpeachable, their knowledge of the Scriptures left nothing to be desired. In support of their views they quoted long passages from memory, and whenever I indicated vaguely any text which I needed, they at once supplied it verbatim, so that the big folio Bible served merely as an ornament. Three or four of them seemed to know the whole of the New Testament by heart. The course of our informal debate need not here be described; suffice it to say that after four hours of uninterrupted conversation, we agreed to differ on questions of detail, and parted from each other without a trace of that ill-feeling which religious discussion commonly engenders. Never have I met men more honest and courteous in debate, more earnest in their search after truth, and more careless of dialectical triumphs than these simple uneducated peasants. If at one or two points in the discussion a little undue warmth was displayed, I must do my opponents the justice to say they were not the offending party."

Reading such passages as these we are tempted to ask—Have we not an unknown branch of the Evangelical Alliance on the banks of the Volga? After a most interesting page on their fundamental principles, amongst which are "that Holy Writ is their only rule of faith and conduct, and that great latitude should be allowed for individual and local differences of opinion on matters of détail," Mr. Wallace proceeds: "For their ecclesiastical organisation the Molokáni take as their model the early Apostolic Church as depicted in the New Testament, and uncompromisingly reject all later authorities. In accordance with this model they have no hierarchy and no paid clergy, but choose from among themselves a presbyter and two assistants—men well known to the brethren for their exemplary life and knowledge of the Scriptures—whose duty it is to watch over the religious and moral welfare of the flock. On Sundays they hold meetings in private houses—they are not allowed to build churches—and spend two or three hours in psalm-singing, prayer, reading the Scriptures, and friendly conversation on religious subjects. If any one has a doctrinal difficulty which he desires to have cleared up, he states it to the congregation, and some of the others give their opinions, with the texts on which the opinions are founded. If the ques-

tion seems clearly solved by the texts, it is decided; if not, it is left open. As in many young 'sects' there exists among the Molokáni a system of severe moral supervision. If a member has been guilty of drunkenness or any act unbecoming a Christian, he is first admonished by the presbyter in private or before the congregation; and if this does not produce the desired effect, he is excluded for a longer or shorter period from the meetings and from all intercourse with the members. In extreme cases expulsion is resorted to. On the other hand, if any one of the members happen to be, from no fault of his own, in pecuniary difficulties, the others will assist him. This system of mutual control and mutual assistance has no doubt something to do with the fact that the Molokáni are always distinguished from the surrounding population by their sobriety, uprightness, and material prosperity."

The law of Christ is seen operating here as everywhere towards the happiness and prosperity of man, interrupted, however, always, as He forewarned us, "with persecutions;" and alas, as in the past so in the present, from the high-flown pretensions to infallibility and orthodoxy of ecclesiastical corporations acting in the name of Christ, but forgetful of His spirit and teachings. But one word more from Mr. Wallace on the charge of disloyalty to the State, which has ever been the subterfuge under which persecution has endeavoured to justify itself.

"It is often said that these heretical sects are politically disaffected, and the Molokáni are thought to be specially dangerous in this respect. Perhaps there is a certain foundation for this opinion, for men are naturally disposed to doubt the legitimacy of a power that systematically persecutes them; but it may be confidently affirmed that any fanaticism of this kind which may formerly have existed has lost its significance now that active persecution is no longer 'in fashion.'" (This was written in 1877, and, of course, before the recent revival of persecution under Mr. Pobiedonoseff and the Holy Synod.) "With regard to the Molokáni, I believe the accusation to be a groundless calumny. Political ideas seem entirely foreign to their modes of thought. During my intercourse with them I have often heard them speak of the police as 'wolves which have to be fed,' but I have never heard them speak of the Emperor otherwise than in terms of filial affection and veneration."

Mr. Wallace numbers these Molokáni at probably some hundreds of thousands. Any further reliable information as to their present numbers and conditions will be thankfully received by the secretaries of the Alliance.

The above paragraphs refer to one of the so-called sects now suffering from the persecution of the Russian Church. The Stundists referred to in the following summary of a recent astonishing Imperial rescript are described by Mr. Wallace in his book upon Russia, and generally known to be "simple Evangelical Christians." Their number is not known, concealment of their faith being almost as necessary as that of Christians in the days of Roman Pagan persecution and life in the catacombs, but it has been put approximately at 100,000. Many have left Russia for America and countries in Europe to escape the prison or Siberia. The sum of their offending is the cessation of offerings to the Icons of the so-called saints of the Russo-Greek Church, and encouraging each other in a purer faith and worship than "orthodoxy" provides for them. This, of course, diminishes the incomes of the priests, high and low, who are largely dependent upon these offerings; and hence a fear of "to what this thing may grow"—and both Priest and Czar, or, as we should say, Church and State, are aroused to cruel persecution, euphemistically called "vigorous action," against those who "injure even more and more the faith of our fathers."

"Mgr. Leonius, Orthodox Archbishop of Warsaw, has been appointed Metropolitan of Moscow, in the room of Mgr. Joannicus, who has been made Metropolitan of Kieff. In the Imperial Rescript appointing the latter prelate, the Czar lays stress on the 'necessity of vigorous action against the sect of Stundists who,' writes his Majesty, 'injure even more and more the faith of our fathers.'"—*Times*, December 5.

THE RUSSIAN STUNDISTS.

A correspondent in the *Christian* writes further of these religionists:—

"While in England I was often questioned concerning the belief, &c., of the Stundists, and as it may, perhaps, interest many to hear something about those Christians, I will give some account of them:—

"The sect of 'the Stundists' has existed in Russia for about twenty-five years; during the last decade, however, its spread has considerably increased. The Russian name of the sect is *Sektunda*; it is of German origin (from *Stunde*—hour, or lesson). The Stundists do not give themselves this name, but call themselves Evangelical Christians. When, in the Russian village of Osmowa, in the district of Odessa, the founders of this community—the peasants, Onistschenko, Ratuschnyj, and Baslabar—with a few friends, came together to worship and read the Bible, as the Lutherans did in the neighbouring German colony of Rohrbach, they were contemptuously called by their village companions 'Stundists,' and the name has remained.

"The Stundists resembled the little isolated Lutheran community only in outward form, and went their own way, keeping themselves separate from the German element, and inclining more towards the rationalistic Russian sects of the Molokans, &c. But the teaching of the Stundists was complete in itself, without any admixture of other doctrines. In the prevailing state of enmity against Germans in Russia, ignorant people have made Stundism an occasion of quarrel against the Germans, and make all sorts of foolish assertions, saying that the Germans persuade Russians to become Stundists. Without doubt, however, the Stundists have heard pure evangelical teaching from the Germans, and honour it.

"After the abolition of serfdom the longing for freedom of conscience was awakened. In the Russian Church, frozen in Byzantine formalism, there was no room for this. The 'hours of devotion' of the German colonists were only the spark which brought to a flame that which had been glowing, unknown and concealed, in many Russians. The following is a proof of this. When Michael Ratuschnyj, the head of the Stundists, was brought before a tribunal, he said: 'I had no intention whatever to found a new sect; this has come quite accidentally. In one of our meetings the conversation turned on spiritual life. The priest who was present was unable to give an answer to any of the questions put to him, and thus was kindled in me the longing to grasp Scripture with my own mind, and to point it out to others. The number of those who listened to my words was very great; all came of their own free will, and I instructed them according to my own comprehension.'

"The sect of the Stundists originated in the districts of Odessa and Elisabetgrad, from whence it soon spread over the whole province of Kherson, extending from thence into the provinces of Kiev, Podolia, and Volhynia, thence to those of Ekaterinoslav, Kharkov, Poltava, Tchernigov, and Mohilev, and penetrating eventually into Great Russia and even to St. Petersburg. The number of the Stundists is great, but it is impossible to give even an approximate estimate of them, as many only hold the faith in secret, through fear of punishment or of loss of property; I do not think I am wrong in placing the number at 100,000—it is certainly not less. We find, however, that the whole Greek Church is shaken by the teaching of the Gospel, and only the opportunity is needed to enable these oppressed and fettered people to shake off the yoke of corrupt doctrines. This is occasionally owned by the priests themselves.

"The Stundists recognise neither a consecrated priesthood, nor sacraments, nor the worship of saints. They hold that all men are equal before God, and that it is the duty of each to instruct others out of the Bible. Marriage is celebrated before the elders of the community, and divorce is not permitted. The most important point in their doctrines consists in the maintenance of brotherly love towards all men and industrious work. The Stundists are everywhere known as thorough and sober workmen. One of their chief precepts is that work is a duty and an honour to men, but that it must not be made subservient to selfish ends. Only so much is to be earned as is necessary for the preservation of their own lives, those of their families, the sick and those incapable of work. Superfluous earnings are to be avoided, as they would give an impetus to the sinful impulses of human nature. This rule they strictly observe. They renounce personal possessions and recognise only a general community of property, especially with reference to land. This latter belongs only to the fraternity.

"Theoretically, the Stundists do not recognise the authorities—consequently, also, they do not recognise the Czar; inasmuch as true Christians, that is to say, those who live a really Christian life, require no authorities. But they consider the latter necessary for the present, because the time of these true Christians is not yet come. Therefore the duties towards the authorities are to be fulfilled for the sake of

peace, and the laws of the government must be obeyed without complaint. During recent years Stundism has split up into several sects. But little is heard of this, and their inner life is little known. To the ruling State Church (the Orthodox Greek Catholic) Stundism is a sharp thorn in the flesh, and the campaign of the police is to be opened against them with great severity; the strongest measures are to be taken. Police and gendarmes are to become the guardians of Russian salvation.

"The ruling Church pretends to have discovered dangerous communistic and revolutionary ideas among the Stundists. They fear that orthodoxy will be undermined, and that the Greek Church will collapse. In vain, however, do they seek for proofs, and even the false accounts which have been given in the law courts have proved that in none of the revolutionary disturbances have Stundists been found. The doctrine of the Stundists, taken all round, is best described by the words: 'Introspection, and the purification of the inner man.' They have not yet had the opportunity of hearing the true word of the Gospel of the Cross of Christ preached by disinterested servants of the Gospel, and thus it may well be said to those who love God with a pure heart: 'Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.' The harvest truly is plenteous, but the labourers are few, or none. Above all, however, let us, without doubting, lift up holy hands to God for His people in these troublous times, and like our forefathers, by faith we shall subdue kingdoms."

CALL TO PRAYER.—GENERAL PERSECUTION IN RUSSIA.

The following letter has been addressed to the editors of various newspapers:—

Sir,—The attention of the Evangelical Continental Society having been called to the fact that a general persecution of all non-members of the Greek (orthodox) Church in Russia is now proceeding, the Committee are desirous of stating with the utmost brevity some of the facts, and of urging such action as alone seems possible.

In some of its aspects the dire persecution of the Jews is based on economico-political grounds, and the same may be alleged with regard to that of the Lutherans in the Baltic Provinces, of whose oppression we have heard for some years past. Russia for the Russians, after the Slavs, is the cry, and no other nationalities must become Russian in language and religion, or go. But Church and State are one in the Empire of the Czar, and every political movement may be said to have its religious aspect. The Greek Church, headed by the new reactionary Pobiedonostzeff, have long had a hand in the troubles in the Baltic Provinces, nor do they stand with [illegible] the minorities and lower [illegible] on state fellow-citizens, the Jews.

But latterly they have been giving their attention to the rapid and extended spread of Dissent among the Russians themselves, and in June last a Conference of 150 delegates met in Moscow to determine on measures by which, as it is hoped, the increasing secessions from the ranks of the Church may be checked. The following is the gist of the astounding resolutions that were passed:—

"1. As every Russian must hold a passport, those of Stundists (*i.e.*, Protestant Dissenters) are to be marked that no orthodox believer may take one of them into his employ.

"2. A *priest* is to preside at every trial of persons accused of seeking to pervert others and draw them away from the Greek Church.

"3. The growing wealth of the Protestant Dissenters is to be checked. They are not to be allowed to secure large properties.

"4. Their children are by all possible means to be withdrawn from their influence and trained by orthodox priests."

Such are the Draconian measures which are now being enforced in order to stamp out Stundism. Surely then, it will be said, these Stundists must be enemies of the State and of religion. But the universal testimony of all impartial observers is that, if they differ from the rest of the Russian people, it is in their being more *truthful, honest, sober and pure*. They are simple Bible-readers, and this is the outcome of their reading. They are a living protest against the horrible ignorance, superstition, and corruption of the State (orthodox) Church. That is their crime and for that they must be punished, and if possible suppressed. But they are spreading, and we believe they will spread. It is by such people alone that Russia can be saved.

Now, as we hear of their leaders being banished to Siberia, and of whole families—perhaps without their children—being compelled to migrate to desolate regions in the Ural Mountains or on the Persian frontier, and as we remember that these humble folk are Protestant Dissenters; and again, as the Jewish and German persecutions are forced on us by many harrowing details, are we to fold our arms in despair? To appeal to the Czar or to the heads of the Greek Church would be folly, and worse than folly. Recent experience has shown that.

One resource is open to us all. We can appeal to the Lord of Hosts—His arm is not shortened, His ear is not heavy. We desire therefore through your columns to urge all followers of the Lord Jesus Christ to unite in earnest and prolonged supplication on behalf of these suffering ones in Russia. In presence of the miracle of Bethlehem, soon to be commemorated, and amid the solemnities of the New Year, let the Church of Christ in this and other lands lift up its voice to God. This is all it can do, but this surely it ought to do and will do, in the name and in the faith of Him who has all power given to Him in heaven and on earth.—On behalf of the Committee,

R. S. ASHTON, Secretary,

13 Blomfield Street, London Wall, E.C.

Dec. 14th 1891.

BRIEF NOTICES OF BOOKS.

Christendom from the Standpoint of Italy. Proceedings of the Ninth General Conference of the Evangelical Alliance, held in Florence, 1891. London: Office of the Evangelical Alliance, 7 Adam Street, Strand.

THE International Conference at Florence, in April 1891, will long be remembered in the annals of Evangelical work and effort, not merely in England, but all the world over. Perhaps, in God's providence, that great convention may stand out in history as a landmark in the progress of Christian teaching and philanthropy. It was well and fitting that Florence, "once the crown of Italy" and the city of two such noble men as Dante and Savonarola, should have been chosen as the meeting-place of the delegates of the Alliance, and of those interested in the cause of spreading a knowledge of the pure Gospel in countries oppressed by the nightmare of Romish corruption and priestly despotism. It was fitting, too, that Florence should have been chosen, because it was on this spot that the Evangelical Alliance made its first great effort in favour of religious liberty. Italy is, doubtless, on the verge of a great religious movement, and at Florence Evangelical Christians from all quarters were able to meet and discuss the problems of the hour. We are profoundly thankful, therefore, to have the record of such a gathering placed in our hands in a convenient form. Many of the speeches delivered have something over and above a temporary interest. Dr. John Stoughton's admirable address, for example, entitled, "Florence and the Italian Reformation," which should be read by all desirous of understanding the mutual relations existing between the Renaissance and the tide of Reformation which swept over Europe in the sixteenth century. We had marked several addresses as specially noteworthy, among them a fine piece of historical criticism by Dr. Philip Schaff; which may be found on pp. 24—35 of the handsome volume now under review. Perhaps the address that will be found most striking by many, is Professor Mariano's (of Naples), the keynote of whose speech may be discerned in his opening words: "For two reasons I have accepted the invitation to speak at the Conference: (1) In order to show that I am not ashamed of the Gospel of Christ. (2) Because I have thought it desirable that an independent and objective voice should be heard on this occasion." Professor Comba (of Florence) has supplied an outline of his admirable address, which ought to be preserved *in extenso*. Among other able speeches, one must at least advert to those delivered by Dr. Prochet, Principal Sir J. W. Dawson, F.R.S. ("The position of the Bible with reference to Science"—a temperate and thoughtful paper), Professor Redford, the Editor of the volume, and Pastor Theo. Monod, of Paris. Inadequate as this review inevitably must be, what has been said will, at least, prove the value of a book which contains so much interesting and instructive matter, supplied by so many representative men. Lastly, a tribute of thanks—none the less sincere because brief—must be expressed, in the name of all friends of the Evangelical Alliance, to Mr. A. J. Arnold, one of the secretaries, "to whose indefatigable activity and practical common sense," says Dr. Prochet, "we are so much indebted for the success of the Conference." These words (on p. 308) will be echoed by not a few of those who know Mr. Arnold and his invaluable services to the cause which he has long advocated in so many parts of England and the Continent.

Theosophy, Buddhism, and the Signs of the End. By G. H. PEMBER, M.A. Hodder & Stoughton.

MR. PEMBER's writings are too well-known to need any detailed notice here. The present 80-paged booklet is simply a reprint (with the addition of a prefatory note) from the author's work *Earth's Earliest Ages*, of those chapters which these relate to the spread of Theosophy and Buddhism in our day. It matters little whether people exactly agree with Mr. Pember's interpretation of the phenomena under discussion; but no one—certainly no Christian—can fail to admit that the indictment brought against the various systems now in vogue, is very heavy indeed. For our part we cannot believe that any professing Christian can, after reading this brochure, under any circumstances accept the occultist and spiritist teachings so ably described by the writer, without seriously compromising his professed loyalty to the Gospel. We will venture to make a suggestion to Mr. Pember, and that is, that he should, for the benefit of readers whose purses are small, issue *Earth's Earliest Ages* complete, in a cheaper edition. Many would be glad to possess the book, and we should welcome such a reprint as a boon indeed. Only a few days since, was announced a small work, *The Imitation of Buddha*, issued by an English firm of publishers, at a very low price. It is intended to form a sort of daily text-book, with extracts from Buddhist writings. Surely such a phenomenon is striking; and even a straw shows which way the wind is blowing. As a corrective of the negation and practical Atheism of such creeds, which seem to be finding their way everywhere and making converts of many, Mr. Pember's works should be studied with attention; they are reverent, learned, and truly devout.

Darkest Britain's Epiphany. By the Rev. ROBERT DOUGLAS. Nisbet & Co.

A STOUT volume of more than 350 pages, by the author of *Ephraim-England*. This will, of itself, sufficiently indicate the tenor of the work. There is evidence of considerable reading on the part of the author; but, as to his conclusions, we can but quote the well-known words of the old Roman poet: "*Credat Judæus Apella; Non ego!*"

The Life and Times of Joseph; in the Light of Egyptian Lore. By the Rev. H. G. TOMKINS. Religious Tract Society.

THIS little book of 200 pages forms the seventeenth volume of that excellent series: "By-paths of Bible knowledge." Mr. Tomkins is well-known to Egyptologists and

others, through his *Studies on the Times of Abraham*, and by a number of able and interesting papers in the "Proceedings of the Society of Biblical Archæology," and elsewhere. No one should any longer fancy himself properly acquainted with that great historical episode of Joseph's rule in Egypt, unless he has read the present instructive work on those times. It certainly is not intended to while away some idle hour; and, to be duly understood and appreciated, requires study—but study which will amply be repaid. The foot-notes are not the least useful part of the book, for they furnish references which will be a clue for the student who is threading his way through the intricacies of Egyptian history. The index is fairly full; but a good map ought certainly to be added if the book reach a second edition, which we cordially hope it may.

The Religious Tract Society Pocket-Book; The Penny Almanack; The Pocket-Book Almanack.

THESE annual publications of the Religious Tract Society are so well known that it is hardly necessary to say a word in order to commend them. The Pocket-Book contains much valuable information of a miscellaneous character. The body of the work is appropriated to engagements on one page with a text for each day, and on the opposite page a corresponding space for daily meditations. Altogether a very neat and yet comprehensive pocket-book.

Daily Words for Daily Life. Religious Tract Society.

A DAINTY little booklet containing a group of Scripture texts and a hymn on a given subject, these being arranged on two pages facing each other. The collection is made to cover thirty-one days, and there are a few supplementary subjects for special occasions.

The Days of Queen Mary; or, Annals of her Reign. Religious Tract Society.

THIS is a new edition of a capital volume giving particulars of the restoration of Romanism, and the sufferings of the martyrs during that period. Such a book has a special value at the present time, when there is great danger of our forgetting what our forefathers suffered from the Papacy. The preface to the volume contains the following pregnant sentences: "And now a modified system is brought forward which we are told represents the real doctrines of the Church of Rome. Although the fundamental truths of the Gospel are still wholly perverted, the more glaring features of error and superstition, which unblushingly appear at the present day in countries where Popery prevails, are softened down or studiously kept from view in our land." Eminent Romish divines speak of Queen Mary in high terms, and assert that during the first two years of her reign no Protestant was arrested on account of his religion. This, and many similar falsehoods will be found to be ably disproved in the volume before us.

Evangelical Alliance.

FLORENCE CONFERENCE VOLUME.

THE volume containing the report of the addresses given at the Ninth International Conference of the Evangelical Alliance, held in Florence last April, has just been issued. The book numbers 337 pages, and is similar in style to the former volumes, reporting the General Conferences of the Alliance. A few of the addresses are given *in extenso*, but most of them are summarised. The subjects treated include the following: The Renaissance and the Reformation; Renaissance and Regeneration; Florence and the Italian Reformation; Religious Thought in Italy; the Obstacles to Reformation in Italy; the Obstacles which the Reformation encounters in Spain; Present Salvation; Spread of the Gospel; the best methods of Evangelization; Evangelization in Italy; the Divine Authority of Holy Scripture; the Word of God the source of spiritual life; the position of the Bible with reference to Science; Christ, the Foundation of the authority of Scripture; the Waldensian Bible in Germany before Luther; Poverty and Riches from the Gospel point of view; Christian testimony in presence of the wants of the day; the Religious and Social necessity of the Observance of the Lord's-day; Christianity, a faith for all nations; the relation of the Church to modern society; a new departure in Evangelical Alliance Work; Foreign Missions; Evangelical Church in Egypt; International Christian Co-operation; Bible Society's Work and Tract Distribution in Italy; the duty of Evangelical Christians in regard to the Slavery Question; Our Young Men and Young Women; Sunday-school Work; Christian Work among Soldiers and Sailors; How the power of faith is perfected in love; the Presence and Power of the Holy Spirit in Christian Life; the true Unity of the Christian Church.

The book has been edited by the Rev. Professor Redford, who was present at the Conference as one of the speakers. It is published at 5s., but to subscribers 4s. The Council of the Alliance earnestly hope that many friends will obtain copies of this interesting volume for presentation to college and public libraries throughout the country.

WEEK OF UNIVERSAL PRAYER.

JANUARY 3—10, 1892.

THE West-end meetings, convened by the Council of the Alliance, will be held daily in PORTMAN ROOMS, BAKER STREET, PORTMAN SQUARE; commencing on Monday, at 11.30 each morning.

The following is the Programme for the Week:—

SUNDAY, January 3.—Sermons: "*I will pour water upon him that is thirsty.*"—Isaiah xliv. 1 to 5. "*The unity of the Spirit in the bond of peace.*"—Eph. iv. 3.

MONDAY, January 4.—*Confession, Humiliation, and Praise.*—Humiliation and Confession: Personal, social, and national sins; inconsistency, slackness in prayer, rivalry, worldliness, pride, strife, and other sins. Praise for all spiritual blessings; for our union at the throne of grace; for our Great High Priest; for one faith, one hope, one common salvation; for the real unity of all believers, and the growing desire for its fuller manifestation; for the rich blessing upon the late Florence Conference. Prayer that believers everywhere may become more entirely consecrated to the Lord Jesus, more eager to realise their high calling, and less conformed to the world; that those who are laid aside from active service through age, infirmity, or affliction may enjoy much of the Lord's presence.—Ps. li.; Dan. ix. 3 to 19; Ps. xxxiv.; Eph. i. 15 to 23. Chairman: General Sir R. PHAYRE, K.C.B. Address by the Rev. FILMER SULIVAN, M.A., Vicar of St. Matthew's, Bayswater.

TUESDAY, January 5.—*The Church of Christ.*—Praise for the Presence of the Saviour with His Church everywhere; for the gift of the Holy Spirit to comfort, sustain, direct, quicken and inspire. Prayer for forgiveness of all failures and sins in the Churches: that the union of believers in Christ may be more fully apprehended. That all Churches may be faithful to their Lord and His truth; that Christians may bear with each other's infirmities, and strive after the things which make for peace. That all Ministers and Teachers may be full of the Holy Ghost; that they may preach the Word with power; and that Ritualism, Formalism, and Rationalism may yield to the light of the Gospel. That Christian Conferences may be governed by the Spirit of wisdom, love, and power. That the persecution of Christians in Russia and other lands may cease.—Zeph. iii. 14 to 20; 1 John i.; John xvii.; Ps. lxiii.; 2 Tim. iii. Chairman: Sir WILLIAM WILLIS. Address by the Rev. HENRY ALLON, D.D., Minister of Union Chapel, Islington.

WEDNESDAY, January 6.—*Families and the Young.*—Praise for the gracious promises made to the godly and their children; for the young people who are yielding themselves to the Lord, resisting the evils of the day, and serving Christ in His Church. Prayer that parents may be holy, devoted, wise, and true; training their children in Bible knowledge. That the love of Christ may be the light of every home, and the will of Christ its law; that the sons and daughters of Christian parents may be mercifully preserved from abounding iniquity. For Sunday and Day Schools; for Associations of Young Men and Young Women; for all Colleges, Universities, and Training Institutions; and that the religious teachers of the rising generation may be valiant and faithful.—Is. xliv. 1 to 8; Ps. cxvi.; Deut. vi.; Col. iii. 1 to 17. Chairman: GEORGE WILLIAMS, Esq. Address by the Rev. R. TAYLOR, Presbyterian Church, Upper Norwood.

THURSDAY, January 7.—*Nations and the World.*—Praise for the widely-opened doors for the entrance of the Gospel in many lands; for the active co-operation of Bible and Tract Societies; for the diffusion of the Word of God in some 300 languages; for the increasing dislike of war, and the growing desire for international good-will. Prayer that the nations may be more and more influenced by truth and righteousness; that the Lord's-day may be more widely observed; that Sovereigns,

Rulers, and Legislators may feel their responsibility to God and to their people; that our soldiers and sailors may become witnesses for Christ; that the designs of the Papacy may be frustrated; that unholy legislation may be swept away; that wars may cease; that slavery and the opium traffic may be put down; and that the Kingdom of Christ may speedily come.—Ps. cvii.; Matt. v. 1 to 18; Rom. xiii.; 1 Tim. ii. 1 to 8; Isaiah xxxi. Chairman: JAMES E. MATHIESON, Esq. Address by the Rev. F. W. MACDONALD, secretary of the Wesleyan Missionary Society.

FRIDAY, January 8.—*Missions to Mohammedans and Heathen.*—Praise for the devotedness of men and women in the Foreign Mission Field, and for the triumphs of the Cross achieved through their instrumentality; for the increasing number of young Christians who are giving themselves to the work among the heathen. Prayer for a more abundant outpouring of the Holy Spirit, and for a still larger supply of labourers in the great harvest-field; that Missionaries may be preserved from the danger of travel, fever, and the hostility of the natives; that fresh doors may be opened for the Gospel; and that Mohammedanism, and all false religions, may give place to the saving knowledge of Christ.—Ps. lxvii.; Joel ii. 23 to 32; Eph. vi. 10 to 20; John iv. 31 to 42. Chairman: Sir C. U. AITCHISON, K.C.S.I. Address by the Rev. E. A. STUART, M.A., Vicar of St. James', Holloway.

SATURDAY, January 9.—*Missions to the Jews and Home Evangelisation.*—Praise for the large success of mission work, and the increase of Mission Churches and rooms; for the deepening resolve among the various Churches to seek and to save the lost; for the zeal and devotion of City Missionaries and Evangelists; for enlarged interest shown in Missions to the Jews, and for special blessing attending them. Prayer for all Christian workers; that Hospitals, Refuges, Reformatories, and all rescue agencies may be conducted with wisdom, skill, and power; that God would mercifully interpose to deliver the Jews in Russia from persecution, and that they may be led to accept the Messiah.—Ps. cxviii.; Acts iii. 12 to 26; Is. xlix.; Zech. iv. Chairman: DONALD MATHESON, Esq. Address by the Rev. F. B. MEYER, B.A., Minister of Regent's Park Chapel.

SUNDAY, January 10.—Sermons: "*Lo, I am with you always, even unto the end of the world.*"—Matt. xxviii. 20. "*That they all may be one.*"—John xvii. 21.

Collections will be made after each meeting. Special contributions are also invited towards defraying the large expenses necessarily incurred in promoting the observance of the Week of Prayer throughout the world.

The South London Branch of the Alliance have arranged for Meetings daily, during the week: Monday, at 7, Metropolitan Tabernacle; the Rev. J. A. SPURGEON to preside, and the Rev. Dr. PIERSON to give the address. Tuesday, at 7.30, Lecture Hall, Rye Lane Chapel, Peckham; the Rev. J. T. BRISCOE to preside and give the address. Wednesday, at 7.30, Lecture Hall, Presbyterian Church, Clapham Road; the Rev. D. MACEWAN, D.D., to preside and give the address. Thursday, at 7.30, Lecture Hall, Wesleyan Chapel, Brixton Hill; the Rev. ENOCH SALT to preside and give the address. Friday, at 7.30, the School-room, St. Matthew's, Brixton; the Rev. MARCUS RAINSFORD, M.A., jun., to preside and give the address. Saturday, at 8, the School-room, St. James', Clapham; the Rev. F. A. C. LILLINGSTON, M.A., to preside and give the address.

Among the numerous series of meetings to be held in various parts of the Metropolis, the following may be specially mentioned: Conference Hall, Mildmay Park, daily at eleven, and evenings at half-past seven o'clock; Centenary Hall, Bishopsgate Street (arranged by the City Young Men's Christian Association), two meetings daily, from twelve to one, and from one to two o'clock. City Y.M.C.A. Hall, Whittington Avenue, Leadenhall Street, daily at six o'clock; Exeter Hall (arranged by the Young Men's Christian Association) daily (Saturday excepting) at one o'clock; St. Paul's, Onslow Square (Church Room), daily at five o'clock, but on Saturday at half-past seven o'clock; Powis Hall, Powis Gardens, Bayswater, daily at eight o'clock; Wandsworth, Down Lodge Hall, High Street, meetings daily (except Saturday) at four o'clock.

Ministers of the Gospel and Christians generally are earnestly invited to be present, and to make these meetings known as widely as possible.

The following letter has recently been addressed to many of the religious newspapers :—

UNIVERSAL WEEK OF PRAYER.

TO THE EDITOR OF

Dear Sir,—The Universal Week of Prayer is now close upon us, and we venture to ask a small space in your columns to call attention to the subject.

Your readers will be interested in hearing that this New Year's Week of Prayer is now observed all over the world. During the early days of January Christians in every land and speaking many tongues are found beseeching the Throne of Grace, asking at the same time for the same blessings. The programme of subjects for each day's intercession being agreed upon many months before-hand by the principal branches of the Alliance throughout the world, the invitation goes forth to the ends of the earth, and, being accepted by Christians of all lands, is translated into a vast number of languages and dialects in order that native Christians everywhere may take an intelligent part in the observance. It is a source not only of gratification, but of profound thankfulness to God that year by year we receive communications showing that in many a mission-field the observance of the Week of Prayer has been followed by revivals of religion.

Complaints are sometimes made that united prayer meetings in various parts of our own country are of a formal character, and that too much time is given for the address. We have, therefore, been urged from many quarters to seek the influence of the religious press with the view of bringing prominently before Christian people who may be arranging for the Week of Prayer one or two practical hints.

Will you permit us therefore to suggest :—

1. That wherever practicable united meetings should be arranged between ministers and others of all denominations, and, if possible, on neutral ground.

We often hear, however, of successful united gatherings being held in lecture-halls or school-rooms attached to various places of worship, sometimes the whole series being held in one room, and at others changing from place to place. One word of caution we would add: No one should be discouraged from attempting united meetings where one or more of the denominations cannot be brought into the arrangement. Let there be as much union as possible between Christians of two or more bodies.

2. We would very strongly urge that where an address is given, it should be distinctly understood that it is limited to ten or fifteen minutes, and bears entirely upon the subject for the day—thus it will be possible to devote the principal time to prayer, and this is the great object of the gatherings.

3. A pressing request has come to us recently, with reference to the large number of Christians who necessarily spend the first week in the year upon the sea. We are, therefore, making an effort to get copies of the Week of Prayer Programme placed on board ocean-going passenger vessels, on troopships, and on men-of-war. Those who take an interest in this world-wide concert of prayer, could do much by sending copies of the programme to any of their Christian friends who expect to be upon the sea during the first complete week of the year.

We, will not further trespass upon your space, Mr. Editor, except to add that if you can kindly insert the topics for each day, or, at least, the general subject, we believe you will be rendering a valuable service to the cause of United Prayer; and we think you will agree with us that there was never more need for the whole Church of Christ to be united and urgent in pleading at the Throne of Grace, than at the present time.

Yours faithfully,

J. FIELD, Gen., K.C.B. } Secs.
A. J. ARNOLD, }

Alliance House,
7 Adam Street, Strand, London, W.C.,
Dec. 14, 1891.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, December 10, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Bishop Taylor.

NEW MEMBERS.

The following persons were unanimously admitted to membership :—

Lieut.-General and Mrs. Gordon Pritchard, Richmond.
Rev. J. Agar Beet, D.D., Richmond.
Mrs. Hawkshaw, Richmond.
Mrs. Garrod, Richmond.
Miss C. C. Blackwood, Richmond.
Mrs. Inglis, Richmond.
Miss Hart, Richmond.
Miss Barnard, Twickenham.
Miss and Miss A. Preston, Richmond.
Miss Allen Edwards, Twickenham.
Mrs. Fisher, Richmond.
Mrs. Dunlop, Richmond.
Mrs. C. M. Coulson, Richmond.
Miss Hodgkinson, Richmond.
Mrs. Poynty, New Barnet.
Mrs. R. Harvey, New Barnet.
C. Warren, Esq., New Barnet.
S. Coreter, Esq., New Barnet.
Miss S. Mohun, Folkestone.
Rev. J. A. Watson, Brighton.
Miss M. Taylor, Brighton.
J. H. Batt, Esq., Brighton.
Mrs. Lingard, Brighton.
T. R. Tufnell, Esq., Brighton.
Mrs. and Miss Williams, Brighton.
Mrs. Gonin, Brighton.
Miss Maccartney, Dumfries.
Captain Boyd, R.E., Plymouth.
C. A. Franck, Esq., Plymouth.

Robert Salmond, Esq., Edinburgh.
James Brown, Esq., C.A., Edinburgh.
Mrs. Cousin, Edinburgh.
Miss J. G. Cockett, Edinburgh.
A. D. Donaldson, Esq., Edinburgh.
Miss G. Tudor Ross, Edinburgh.
Sir John and Lady Boyd, Edinburgh.
Mrs. Davidson, Portobello, N.B.
Mrs. Jas. Ferguson, Edinburgh.
John P. Coldstream, Esq., W.S., Edinburgh.
Mrs. De C. Agnew and Miss Agnew, Edinburgh.
Mrs. Ferguson (of Kinmundy), Edinburgh.
Mrs. Leslie, Aberdeen.
G. Thompson, Esq., Aberdeen.
Miss K. Abernethy, Aberdeen.
Rev. T. B. Kilpatrick, Aberdeen.
John D. Watson, Esq., and Mrs. Watson, Aberdeen.
Mrs. Rae, Aberdeen.
Gray Fraser, Esq., and Mrs. Fraser, Aberdeen.
Mrs. G. W. Clark, Aberdeen.
Mrs. Chas. Gordon, Aberdeen.
Wm. Henderson, Esq., and Mrs. Henderson, Aberdeen.
Mrs. John Henderson, Aberdeen.
Mrs. Matthew Hay, Aberdeen.
Mrs. Reith, Aberdeen.
Mrs. Clark, Aberdeen.
Mr. John McEdward, Aberdeen.
Lord Provost Mathewson, Dundee.
Rev. John Reid, M.A., Dundee.
Rev. N. Kennedy Mackenzie, Dundee.
Andrew Hutchison, Esq., Dundee.
Mr. Jas. Steele, Dundee.
Rev. John Jenkins, Dundee.
Rev. T. W. Lister, Dundee.
Rev. C. H. Todd, Dundee.
Miss Hockley, St. Leonards.
C. J. D. Derry, Esq., and Mrs. Derry, Tooting, S.W.
Wm. Plummer, Esq., Tunbridge Wells.
Miss Ord, Tunbridge Wells.

DEPUTATION WORK.

Mr. Arnold gave a report of Deputation Work on behalf of General Field, who was absent attending meetings in Plymouth.

Mr. Arnold also reported his own Deputation visit to Scotland.

THE RECENT BATH CONFERENCE.

In regard to the late Conference at Bath, the Secretary laid on the table copies of the address of Archdeacon Taylor on "The Infallible Word," which had been reprinted in separate form for wide circulation.

The Secretary reported correspondence from various quarters urging that as most of the addresses at Bath were on very important subjects, it was desirable that the report of the Conference given in *Evangelical Christendom* should be reprinted and published in separate form. After consultation with the Chairman, it had therefore been agreed to print 1,000 copies. This action was approved by the Council.

FLORENCE CONFERENCE VOLUME.

Copies of the Florence Conference Volume, just published, were laid upon the table.

WEEK OF UNIVERSAL PRAYER.

Reported that the arrangements for the West-end meetings during the Week of Prayer were now complete, and copies of the programme containing the names of chairmen and speakers for the various days were laid upon the table. [These particulars appear on a previous page.]

THE LORD'S-DAY AND THE CHICAGO EXHIBITION.

The Secretary reported that the Memorial with reference to the threatened opening of the Chicago Exhibition on the Lord's-day had been forwarded to the United States Branch.

NEXT ANNUAL CONFERENCE.

With reference to the next Annual Conference the Secretary reported that on his recent visit to Scotland he had met the Committee of the Dundee Branch of the Alliance, and conferred with them regarding a proposal which had been made for the holding of next year's Conference in their City. The Committee were willing to arrange for the Conference of the Alliance in place of the Christian Convention held annually at Dundee. The matter was taken up enthusiastically at a meeting presided over by the Lord Provost of Dundee, and at which Mr. Arnold was present and gave an address. Before the next Council meeting it was expected that a formal invitation would be signed by the principal ministers and others in Dundee. The Council in the meantime desired the Secretary to inform the Dundee friends that the proposal had been received by the Council with much gratification.

SPECIAL PRAYER FOR THE PERSECUTED IN RUSSIA.

The Rev. P. Colborne, at the request of the Chairman, then offered special prayer with reference to the persecutions in Russia, and the proceedings of the Council closed.

SECRETARIAL DEPUTATION WORK.

Mr. Arnold reported to the Council a visit he had paid to Scotland for meetings on behalf of the Alliance. Owing to pressure of work, nearly three years had elapsed since his last visit.

At Edinburgh a cordial welcome was given to him by Mr. E. O. Crichton, R.N., the indefatigable hon. secretary of the Edinburgh Branch. On Monday, Nov. 16, Mr. Arnold had the opportunity of conferring with the local committee—General Nepean Smith presiding at the meeting. The principal subject for consideration was the arrangements for the observance of the approaching Week of Prayer in Edinburgh. A somewhat new plan was suggested which it is hoped may prove to be effective in increasing the number of meetings and of widening interest in the movement. The Chairman, in the name of the committee, warmly thanked Mr. Arnold for his visit, and for the suggestions he had made, based as they were upon his wide experience.

In the afternoon of Monday, Nov. 16, Mr. and Mrs. Crichton were "at home" to receive a goodly number of members and friends of the Alliance who had been invited to meet the Secretary. Having partaken of refreshments, the company assembled in the drawing-room, where Mr. Arnold in an informal address gave an account of the recent work of the Evangelical Alliance. Much interest was awakened as the Secretary spoke of the observance of the Week of Prayer in various lands, and of the wonderful blessing which had followed in many instances. He also showed the practical value of the Alliance in the cause of religious freedom, illustrating this part of his subject by details of cases which had occurred within the past year or two. He also gave, at the special request of some who were present, an account of the recent International Conference at Florence. The Rev. J. M. Sloan, Dr. Moir Porteous, W. Lancelot Holland, John Baird, and J. Currie took part in the meeting, and a hearty vote of thanks to the Secretary was adopted on the proposal of Mr. J. E. Dovey. Mr. Arnold, in response, tendered the warm thanks of the Council to Mr. and Mrs. Crichton for their kind and valuable help.

On Tuesday, Nov. 17, Mr. and Mrs. Nairn held a "Drawing-room" at their residence in Abercromby Place. The Rev. John Smith presided in the absence of the Rev. Dr. Andrew Thomson, who was not well enough to be present. Mr. Smith spoke of his own unabated attachment to the principles of the Evangelical Alliance and his deep interest in its work. He was glad they had again the opportunity of hearing the Secretary from London, whom he knew had a large store of information upon the subject. Mr. Arnold's address was listened to with sympathetic attention, and at the close the Rev. Dr. Teape and the Rev. Dr. Elder moved and seconded a cordial vote of thanks to the Deputation, who, in response, expressed gratitude to the host and hostess for again opening their house for a meeting on behalf of the Alliance.

Mrs. Colonel MacDougall, of Canaan Lane, invited a large number of friends to her spacious drawing-room to meet the Secretary on the afternoon of November 19. Unfortunately, the weather which had been unfavourable for the previous meetings became more stormy on the Wednesday, and only very few of those who had accepted Mrs. MacDougall's invitation were able to be present at the meeting. A small number of ladies and gentlemen, warm adherents of the Alliance, braved the elements, and amongst these Sir John Boyd, the late Lord Provost, who presided. He, in a few felicitous words, expressed his cordial interest in the work of the Society, which he had known for many years past. Mr. Arnold in his address touched upon the growth of the Alliance, the results of the observance of the Week of Universal Prayer, and efforts on behalf of religious liberty; and he also gave a brief sketch of the Conference in Florence.

On Thursday, November 30, Mr. Arnold gave an address at the Week-night Service in the hall of the Grange Free Church (the Rev. J. M. Sloan's).

The closing meeting in connexion with this Deputation visit to Edinburgh was very fittingly held at Dean Park House, the residence of the president of the branch, Sir William Muir (Principal of the University). Lady Muir received her numerous guests in the hall on Saturday afternoon, November 21. After they had partaken of refreshments in the dining-room they assembled under the presidency of Sir William Muir, who (after prayer by the Rev. Dr. Cathcart) heartily welcomed ladies and gentlemen present. He then

referred to his unflinching attachment to the principles of the Alliance, and his thankfulness to God for the great blessing which had followed its active operations in the various departments of its world-wide and useful work. Of this, however, they would hear an account from Mr. Arnold who had kindly come to address them. The Secretary then spoke of the extension of the Alliance in various countries as well as our own; of the Week of Universal Prayer and of recent efforts to relieve the persecuted and the oppressed. Mr. Arnold also gave a brief account of his visit to Spain and of the great International Conference in Florence.

At all these meetings in Edinburgh the Secretary's statement was received with many expressions of sympathetic interest, although the attendance on all occasions but one was much reduced by inclement weather and the epidemic of influenza which so widely prevailed in the city. A large proportion of those present at the meetings were already members, but some additional names were received for enrolment.

Proceeding the same night to Aberdeen, Mr. Arnold was enabled to fulfil his engagements on Sunday, November 23, taking the services in the Congregational Church (Rev. J. Stark's) in the morning, and in the Belmont United Presbyterian Church (Rev. D. Beatt's) in the evening.

During his visit to Aberdeen the Secretary was the guest of ex-Lord Provost Henderson at Devanha House, where he found a warm welcome awaiting him.

In the afternoon of Monday, Nov. 23, a large number of ladies and gentlemen assembled in the drawing-room at Devanha House, by the kind invitation of Mr. and Miss Henderson, to hear an account of the recent work of the Alliance. It was nearly five years since the last occasion of a Secretarial visit to Aberdeen, and all present seemed deeply interested in Mr. Arnold's address. Mr. Henderson himself spoke very warmly of his continued appreciation of the good work done by the Alliance, not only in our own country but in other lands, especially Turkey, where he had recently seen something of the difficulties under which Protestant Christian work is carried on. The Rev. Principal Brown, Mr. A. G. Burnett, and several other attached friends of the Alliance heartily thanked the Secretary for the interesting information he had given; and, after a vote of thanks to Mr. Henderson for his kindness, the company adjourned to the dining-room for refreshments. It is very gratifying to record that at the close of the meeting some eighteen friends gave their names for enrolment as members of the Alliance.

In the evening of the same day, Mr. Arnold addressed a public meeting in the Christian Institute. The attendance was small, but several ministers of various denominations were present and took part in the proceedings.

Proceeding next to Dundee, Mr. Arnold had the opportunity of meeting the committee in that city, on Wednesday, November 25; and, after conferring with them regarding a proposal which had been made that the next Annual Conference of the Alliance should be held in Dundee, it was unanimously and heartily agreed that the Council should be invited to convene the Forty-sixth Annual Conference of the British Evangelical Alliance here in September 1892. It was also decided at the same time that this Conference of the Alliance should take the place of the Annual Dundee Christian Convention.

In the afternoon of the same day, a meeting, convened by private invitation, was held at Lamb's Hotel, when some fifty ladies and gentlemen assembled to hear an address from the Secretary. The Lord Provost presided, and was supported by many of the ministers of the city. The Chairman briefly expressed his sympathy with the objects of the Alliance, and he for one rejoiced in the opportunity of hearing Mr. Arnold's account of the practical work of the Alliance. The Chairman further expressed his gratification that it had been arranged to hold the next Annual Conference of the Alliance in Dundee. Mr. Arnold's address covered a wide range of subjects, and included a reference to the progress of the cause of Christian Union throughout the world. He spoke also of the blessing which had followed the observance of the Week of Prayer and of the efforts of the Alliance on behalf of persecuted Christians. By special request he also gave a brief account of a visit to Spain and also of the International Conference at Florence. A hearty vote of thanks to the Deputation and to the Lord Provost for presiding closed the proceedings. Many of those present were already members of the Alliance, but some few others gave their names for enrolment;

and Mr. Arnold had several invitations to occupy pulpits of the various churches on the occasion of his next visit to Dundee.

Proceeding to Dumfries the following day, Mr. Arnold was the guest of Mr. and Mrs. Maxwell at Terraughtie, who had kindly invited a number of friends to assemble in their drawing-room in the afternoon of November 26, to hear an address by the Secretary of the Alliance. Much interest was awakened amongst all present by Mr. Arnold's description of the practical work of the Alliance in promoting Christian union, united prayer, and religious liberty. At the close of the address the Secretary invited any friends present to ask questions in order to elicit further information that might be desired. In response to this, Mr. Arnold was asked to give particulars regarding the great Conference held at Florence in April. A hearty vote of thanks to the Deputation, and also to Mr. and Mrs. Maxwell for their hospitality, brought the proceedings to a close. Many friends and members of the Alliance were prevented attending this meeting owing to the widespread prevalence of the epidemic of influenza in Dumfries.

On Friday, November 27, Mr. Arnold proceeded to Langholm to attend the Thirty-third Annual Meeting of the Branch of the Alliance in that town. A united prayer meeting was held in the afternoon at 3, and a private gathering of friends for tea afterwards by invitation of Mrs. Malcolm. In the evening a public meeting was held in the United Presbyterian Church under the presidency of W. E. Malcolm, Esq., J.P., who had been, from the commencement, chairman of the Branch.

General Sir John Field, K.C.B., had arranged with friends at New Barnet, Folkestone, Dover and Ramsgate, to address drawing-room and other meetings at those towns on the 17th to the 20th November inclusive. The 17th was fixed for New Barnet, and by the kindness of Mr. and Mrs. Francis Austin, a drawing-room meeting had been arranged at their residence; a sudden attack of illness prevented Sir John Field being present, but his son, the Rev. C. H. Field, M.A., was able to go in his room. The gathering was a good and representative one, and the speaker was kindly received. He gave an historical sketch of the Alliance from its formation in 1845, and enlarged upon its principles, pointing out in a special manner how greatly God had used the Evangelical Alliance in behalf of religious liberty and for the relief of persecuted Christians in many lands. At the close of the meeting several friends expressed their desire to become members and subscribers, and a collection was made towards the funds of the Alliance.

The meetings, which had been arranged for November 19 and 20 at Dover and Ramsgate, had to be postponed, but as there was not time to put off the one at Folkestone, the Rev. H. E. Brooke, a member of the Council, most kindly undertook to attend the meeting for Sir John Field; Mr. and Mrs. Thompson, of Pelham House, had kindly invited friends to meet the Deputation, but owing to the inclemency of the weather the attendance was small. The Rev. C. Bosanquet presided, and the Rev. H. E. Brooke interested and edified the company by a beautiful and practical address on the Evangelical Alliance, and the great work which the Lord had committed to its stewardship.

On November 27, Sir John Field proceeded to Richmond to address a drawing-room meeting kindly convened at their residence by Colonel and Mrs. Sparks. Five years had passed since a meeting for the Evangelical Alliance had been held at Richmond, and the Deputation was encouraged by a good attendance, and by the presence of the Rev. John Rate and the Rev. Allen Edwards, and other old members and friends of the Alliance. It was with some difficulty, owing to weakness from late illness, that Sir John Field gave his address. The Basis of the Evangelical Alliance was read out by Colonel Sparks, the chairman, who briefly spoke of the strong and increasing interest he felt in the Alliance, and of how highly he estimated its faithful testimony and work in these perilous times. The Deputation first dwelt upon the mind of the Lord Jesus Christ as expressed in His prayer to the Father (John xvii.), and of the wondrous privilege of the believer who is called into fellowship with his risen Lord, and whose joy it should be to love all who love and serve Christ, and to promote this love of the brotherhood everywhere. A short historical sketch of the Alliance during the forty-five years of its existence was then given, followed by practical details of its operations in

the various departments of Christian labour undertaken by the Society. The international operations carried on by the foreign branches in many lands, and especially in the holding of general conferences by the Evangelical Alliance in Lutheran, Roman Catholic, and other countries, were described. The Universal Week of Prayer now extended into all parts of the world, and its great influence in the mission fields and in binding native brethren together in love and fellowship was also dwelt upon at some length. The speaker then introduced the subject of religious liberty, and showed how remarkably God had used the Alliance in this direction; how many thousands of oppressed and persecuted Christians had been restored to liberty, delivered out of prison, &c., by the interposition of the Alliance; recent cases were mentioned of relief in Spain, Turkey, Syria, and Peru. An account was then given of the late Conference at Florence, and of the Gospel services in the theatre carried on after the Conference during April and May, and which were attended by large numbers of Roman Catholics out of the city. The deep interest awakened by the address was evidenced at the close of the meeting by sixteen friends requesting to become members of the Evangelical Alliance.

Sir John Field visited Brighton on December 3, to give an address on the principles and work of the Alliance at a drawing-room meeting, which was held at 10 Percival Terrace, through the kindness of Mr. and Mrs. Holmwood. A gale of wind with rain had been blowing all day, and friends from a distance could not attend; a goodly number, however, were present at 3 p.m., and the Rev. J. B. Figgis presided. After a hymn had been sung and prayer offered, the Chairman read out the Basis, and remarked upon the great value of the faithful testimony borne by the Alliance since its formation in 1845, to God and His truth. He then spoke of his own warm sympathy in the Alliance, and of his co-operation in its work, especially in watching over and assisting to carry out the observance of the Week of Prayer in Brighton. He introduced General Field with kind words of welcome, and invited him to give his address. An hour was occupied by the Deputation, and the whole work of the Evangelical Alliance was passed in review, with special reference to the Universal Week of Prayer. The counteraction of infidelity, Romanism, and the desecration of the Lord's-day—the initiating of Christian enterprises and its successful efforts in behalf of religious liberty, and in deliverances brought to persecuted Christians. The International Conference last April at Florence was the last subject, and all were greatly interested in the graphic account given of the same. The Deputation was warmly thanked, and many new members were added to the Alliance.

RELIGIOUS LIBERTY IN TURKEY.

We have received a communication from a correspondent in Turkey describing the change that has come over the position of matters regarding religious liberty in that country. We quote the following extracts from the letter, omitting details as to names of persons and places:—

"We have had a long period of quiet and moderate prosperity. Since the change of Ministry this summer, we are made sensible of a change of policy on the part of the Government. The censorship of the press is carried to a terrible degree of stringency, aiming to limit to the utmost the subjects treated in books. The publisher, after emasculating his work to suit the religious or political prejudices of the censors, and after publishing it with their written authorisation, is often compelled to submit to confiscation of his whole edition. The bookseller may not seek to extend his market, for every police agent in the country is ordered to seize books in transit "for examination," and one examination does not prevent a second or third or fourth. The book lover is made to dread to have a book about him by being arrested, stripped of his books "for examination" even though they bear the official approval, and feels himself fortunate if he is not detained in prison while they are sent to headquarters in some distant town, and in due time examined and found harmless. The whole policy of the Government in this line is to prevent Christian peasants from intellectual growth.

"A more serious matter than this is a recent order to prevent divine worship or the instruction of children in any dwelling-

house. In illustration I may mention the Protestant congregation in ——. The Governor closed their place of worship, occupied for fifteen years past, and sealed it up. The natural impulse of a body of Christians under such circumstances is to pray, and a few of the brethren met for prayer in the house of one of them. The police interfered. The brethren explained that the church was closed, and that the necessity for worship made the Governor's orders oppressive. The Governor replied: 'You may not hold worship of any kind anywhere except in a building for which the Sultan has given his personal authorisation (firman).' The chances of getting the Sultan's firman may be seen by the fate of an application from ——. The Governor has been urging the Protestants to ask for a firman authorising the use as a chapel of a house where they have worshipped for thirty years past. They at last yielded to his request on his saying that he will give all aid in his power to getting the firman. The Governor sent on their application to the Department of the Interior here, but endorsed it. 'This should not be granted as the building is not far from a mosque!' The firman will not be granted, and the urgency of the Governor was simply a trick to place the Protestants where the application can be refused. Then the place where they have worshipped thirty years can be shut up. At the very best, an application for the Sultan's firman cannot go through in less time than two years. Commonly it is much longer than this, since the objection of one man anywhere in the circumlocution office, or in the place of origin is enough under the Turkish system, to block all proceedings. The decree that Christians may not hold worship or have schools in buildings that have not been constructed by Imperial firman for the purpose is a wilful violation of the treaties on freedom of worship. It has not yet been put into execution in any general sense, and we are using all efforts on the ground to have it rescinded. If the effort fails we shall be compelled to ask you to bring the matter before your Council, but we hope matters will not reach this pass.

"In the meantime we hope for your prayers, especially for those poor villagers of ——, who, being under neither British nor American protection, have to fight their battle for the right of worship by themselves, we giving them little more than platonic moral support."

CONTRIBUTIONS RECEIVED FROM NOV. 17 TO DEC. 18, 1891.

	£	s.	d.
The Misses Harrison	0	10	0
Sir Wm. Wills	1	1	0
Mrs. Squire	0	10	0
Rev. H. S. Burton	0	10	0
F. J. Lamb, Esq.	0	10	0
C. A. Hewitt, Esq.	1	1	0
Mrs. A. Marshall	1	0	0
Hugh Hamilton, Esq.	0	10	0
J. F. Cheesman, Esq. (2 years)	1	1	0
Lady Macpherson Grant	1	1	0
Mrs. Finlay Anderson	0	10	0
Frank D. Lewis, Esq., and Mrs. Lewis	0	21	0
Miss Jones	1	0	0
Col. and Mrs. Birney	1	1	0
Miss Williams	0	10	0
Mrs. James	0	10	0
Sir John Goode	1	1	0
Miss Hockley	1	1	0
Rev. H. Steel	0	10	0
Col. Baleth	1	1	0
Miss Lumsden	1	1	0
The Misses Birney (sub. & don.)	1	0	0
H. Hobbert, Esq.	1	1	0
Rev. Trevor Fielder	0	10	0
Lt.-General Gordon and Mrs. Fitzgerald	1	11	0
Miss C. Blackwood	0	10	0
The Misses Preston	0	10	0
Mrs. Hawkshaw	1	1	0
Miss Hodgkinson (don.)	1	0	0
Miss and Miss J. G. Corbett	0	15	0
Miss Delmahoy	0	10	0
Dr. Graham	1	1	0
Miss Douglas	1	1	0
Mrs. Leslie	1	1	0
Mrs. Hunt Lawson	1	1	0
G. Thompson, Esq.	1	1	0
Mrs. John Henderson	0	10	0
Rev. A. C. Burnett	1	1	0
Mrs. and the Misses Cochrane	0	15	0
Rev. H. Marriott, Mrs. Marriott, and family	1	0	0
M. Lamb, Esq.	0	10	0
Mrs. James	0	10	0
Mrs. Morris	1	1	0
The Misses Seeley	0	10	0
The Rev. A. S. Watson	1	1	0
T. R. Tufnell, Esq.	1	1	0
Francis Fox, Esq.	1	1	0
A. R. Blackwell, Esq.	1	1	0
Mrs. Oliver Heywood	1	1	0
Mrs. Mason	0	10	0
"A Brother and Sister"	1	0	0
V. F. Sells, Esq., and Mrs. Sells	0	10	0
Norwich Subscriptions, per S. Culley, Esq.	3	9	0
South London Branch, per Jno. Benham, Esq.	27	12	0
Plymouth Branch, per R. A. Bacon, Esq.	10	7	0
Dundee Branch, per W. Small, Esq.	3	0	0
Collections at Downingtown Meetings in—			
New Barnet	2	5	0
Richmond, per Col. Smith	1	10	7
Edinburgh, per Wm. Paton, Esq.	6	14	0
Edinburgh, per Mrs. McDougall	2	4	6
Edinburgh, per Mr. Wm. Blair	4	14	0
Aberdeen, per Wm. Ingram, Esq.	2	11	0
Dumfries, per W. J. Maxwell, Esq.	1	10	3
Brighton, per T. D. Holsworth, Esq.	1	5	0
Plymouth (Hampermoll)	1	14	4
Plymouth Y.M.C.A. Bazaar	0	17	0
Devonport	0	17	0
Sums under 10s.	7	11	0

Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of either of the secretaries (General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.